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Luke

Chapter 11 - A Polarizing Wish

Contray to Man's Altruism (vs. 27-28)

Luke 11:27-28: While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, “Blessed is the womb that bore You and the breasts at which You nursed.” But He said, “On the contrary, blessed are those who hear the word of God and observe it.”

I told Connie I was thinking about saving this for Mother's Day. I figured I had enough enemies. I probably wouldn't do that. From the very beginning of the Gospel of Luke, you can tell it's very different in the sense that he brings in individuals that you would perceive to be unlikely individuals that would have a platform or a place within a gospel. At the very beginning of Luke 1, we have Elizabeth in a very prominent place, actually above her husband, in

the sense that she was a believer, and he was not. He was not trusting in God. And because of that, his mouth was closed, and Elizabeth was given the position of proclaiming the wonderful truth that God had in store for her to be the mother of John the Baptist, and what a wonderful picture that is.

In that same chapter, you have Mary, who was exalted more than in any other gospel. If, in fact, you didn't have the Gospel of Luke, you wouldn't have the wonderful praise of Mary and the position that she has, but the Gospel of Luke conveys that.

You come a little bit further into Chapter 2, and you have this individual by the name of Anna, and she's elevated to a position in which Luke reveals this is a woman that devoted herself, even though at a very early age her husband was lost, for the rest of her life, and now she's in her 80s. So, she has devoted herself to prayer and to the work of God and the service of God. And you go, "What a magnificent and wonderful thing." But you wouldn't have known that had it not been for the Gospel of Luke.

You come to Chapter 8 and you have in the Gospel of Luke women that are supporters of the ministry of Jesus. And it is only the Gospel of Luke that makes mention of these individuals, literally by name, as Luke begins to reveal them. What you have within the passage is that you have Luke giving women a very prominent position. But here's the point. He doesn't give them the prominent position because they're women. He gives them the prominent position because they're devoted believers. And oftentimes we get it mixed up. "These are women, and that's what he's doing. He's elevating women." He's not elevating women; he's elevating those who are devoted to the Lord. And these certainly were, and in some cases demonstrating faith greater than the men, which really is an indictment against the men.

As we come to the Gospel of Luke, we see that there's a tendency to perhaps read things the way we want to read them. And what we understand as we begin to unveil the wonderful gospel as the focus then gets on truth, who is the person of Jesus Christ, He is truth; then you realize that He begins to separate the truth from the lie. He is the

one that causes the polarization of that which is truth and that which is a lie. And so, by the time you come into Luke 11, you have this wonderful text which begins with the disciples coming to Jesus, and they go, "Look, I don't think we even know how to talk to God." And He goes, "Let Me tell you what to say." So, He begins to demonstrate something that, well, I mean, quite frankly, we wouldn't have thought about some of these things that He tells us to think about. Because as Isaiah says, our ways aren't His and we don't think like He does. So, Jesus says, "You know what you need to be thinking. You need to be thinking that it's God's kingdom that needs to rule instead of your kingdom. His set of rules, His set of standards, not your set of standards, not the way that you perceive things." And that's not a natural prayer that we usually come and convey to God. The thought is that God perhaps is going to give us something bad if we give our lives over to Him; if we say, "We want Your will, not ours." He's going to give us something bad, but He says, "Look, you know, if an earthly father would give you good things, I mean, if you asked for a fish, he wouldn't give you a serpent, would he? So, I'm going to give you far greater." You have

to believe that God is good. And so, trust in Him. Ultimately, He comes to the point of, "And the greatest gift that I'm going to give you is the Holy Spirit," which is that Spirit of God, which as Galatians so aptly put it, is the Spirit of God's Son within us. But the reason why the Holy Spirit is so magnificent in our lives is it fills that void that we have. There is a void. Somebody has to be in this house. There has to be some sort of Spirit that moves us, that motivates us. It is literally the Spirit that causes us to do things. You even have that interesting picture of the creation of man. And in the creation of man, you have this lump of clay, literally, that has been molded into a man-like individual. And yet, not until the breath of God comes in, the Spirit of God comes in, does he become a living being. And the same thing is true with the Church and Pentecost. As the Spirit of God comes upon them, you can feel the mighty rushing wind coming and breathing into the Church, and it becomes alive. And not until the Church is alive does it become anything meaningful, because up to that point, it's just dead orthodoxy. But God uses it in such a way that it becomes the living word of God within us. And as Hebrews so aptly puts it, it is

sharper than any two-edged sword. But what man is looking for is something that means something to him. So, he wants to be motivated by something. He wants to be moved by something. The thought is that "Well, I cannot accept the Lord and have my own spirit." Yeah, but that's the point of this whole text. There is no such thing as a good spirit outside of Christ. And this is why Scripture, and really the gospel, is so divisive in that sense and so polarizing, because there is no other side in the middle. It is only right and wrong, and there's only good and evil. And so, you must choose. It is not the nature oftentimes for us to think that by virtue of not acting or not choosing that we're going to be okay? But God will continue to say throughout Scripture, you need to make a choice. Joshua will say at the time in which he calls upon his nation to choose this day, who they will serve. Your life is full of choices. You make a choice every day, whether to do the right thing or the wrong thing. The question is, what is the spirit that's motivating you, that's moving you to do that? And there is a spirit within man that perceives himself, oftentimes, to be a good guy and to make decisions that

are perceivably good, and nevertheless, they become extremely destructive.

We come into a passage which is inextricably tied together, as Luke has been demonstrating to us, "I've connected these things together so that you might see how God is working through them." So, these are not isolated events or stories that are pieced together. What he has done is he's given us a sort of a path that takes us to a place. And so, as we come to Luke 11, it starts off with, "How should I be thinking? How should I pray?" And He actually begins to breathe within us that Spirit of God that you should be talking this way. The Spirit within you should be crying out, "Thy kingdom come. Dad, I want to do Your will. I want to follow You. I want to emulate You. I want to imitate You. I want to do the things that You want me to do. I want to trust You for everything. Every single day I want to come and trust You. And I don't want my trespasses to be held against me, and I don't want other people to have their trespasses held against them. I don't want to be drawn away from You at any point in time in my life. I want to be drawn closer to You." And He said,

“That should be the Spirit within you.” Well, not naturally do we have that Spirit. Jesus says, “I can give you the Spirit.”

And so, ultimately, as you look in Luke 11 in verse 13, He says, “Look, if fathers on the earth are evil in the sense that their nature is not understanding what is really best for their own children,”

(Luke 11:13) “If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?”

So, you need the Spirit of God within you in order to see things properly. Without the Spirit of God, you will not be able to see that which is true, that which is right, and that which is godly. And you will ultimately ruin yourself.

What's interesting within the passage is immediately we're thrust into a divisiveness that comes into play. And there are some in the audience that cry out, “You're Beelzebub.” And of course, nothing could be further from the truth. But what we see is that immediately Christ begins to separate and divide.

So, it starts off, if you look in verse 15,

(Luke 11:15) “But some of them said, “He casts out demons by Beelzebul, the ruler of the demons.””

“This is a demonic individual.”

(Luke 11:16) “Others, to test Him, were demanding of Him a sign from heaven.”

Now, just think about it. Just go back to the prayer, “Thy kingdom come.” So, you're demanding the King to rule the way you want Him to. Because Christ, when He comes on the scene, is polarizing.

Simeon will put it this way in Luke 2:34 when he goes up to Mary and by the Holy Spirit he begins to convey this, He says,

(Luke 2:34) “... “Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed.”

(Luke 2:35) “... to the end that thoughts from many hearts may be revealed.”

When Jesus comes on the scene, He's a mark of distinction. He comes on the scene and He's a Divine token of grace. And if, in fact, you perceive Him as

something else, it separates you from Him. He's either going to embrace you, and you're going to embrace the things that He says, or you're going to feel repulsed by Him. And that's why John speaks of it this way in John 3, "The Light comes, but the darkness doesn't comprehend it. In fact, men love darkness rather than Light because their deeds are evil." So, the Light itself is very repulsive.

And Paul will speak to this in Ephesians 5 to the Christians. He says, "Look, once you were darkness, but now you're light. Go and walk as those messengers of Light." And he then goes on and says, "And here's the thing that you'll do: By virtue of you being light, you're going to expose evil." You're just going to have that effect because the light of Christ is so clear and the darkness of man is so apparent that they can't coexist. This is the fundamental point that's being laid and being established in Chapter 11.

Then He goes into what's an interesting point, that there's a power, there's a force that is in this world that is not going to let you ride the fence. There are forces in this world that in your realm of complacency, in your realm of

mediocrity, will someday move you over, one way or the other. that there's a point in your life where you think, "Well, I'm pretty strong, and I've got armor, I'm educated, I know all the things that are necessary to protect my household," whether the household be a metaphor for yourself or be a metaphor for your home. "I've got enough ammunition, I know what to do, I can protect them from anything that comes along." And God goes, "No, there are stronger forces than you." And you'll realize that when the strong force hits you. Whether it be a catastrophic event, whether it be cancer, whether it be... I mean, we can go down the list of things that are a lot stronger than you are, but they're going to come into your life.

And so, as He speaks about it in verse 21,

(Luke 11:21) "When a strong man, fully armed, guards his own house..."

And he feels pretty secure in that. You know, "I don't need a Savior. I don't need a Savior. I can handle this. We're going to be okay." But a force comes in. And that force knocks you over, knocks you flat on your face, and

now you're going to have to make a decision. What are you going to do? Different ones will make different decisions. But you'll have to make one.

It is in this context that Jesus will actually reveal another side of this. And so, almost in the realm of differences of gender, He'll speak, "strong man." But then in this one, He'll talk about a house swept and put in order and adorned. It would be more the female, wouldn't it? So, in this particular passage, He makes reference to that. And so, you see the difference between the two. One is guarding and thinking that his protection is through this, and another is coming along, sweeping the house and putting it in order, thinking that because everything's in order, everything is fine. It is in this context that we have this woman crying out. So, Luke isn't just throwing this woman, making this statement in the middle of this event. She's one of the crowd.

Of course, you have verse 15,

(Luke 11:15) "But some of them said, "He casts out demons by Beelzebul, the ruler of the demons."

(Luke 11:16) Others, to test Him, were demanding of Him a sign from heaven.”

Now, you have this woman in the crowd, and she's saying, “This is the truth.” And she proclaims something from her little soapbox.

Then it will state, if look in verse 29, the crowds then begin to increase more. What we're going to find is things are escalating, and of course, sides are being picked with greater clarity as Jesus gets closer to the cross. He will ultimately be nailed by the world and hated and despised and rejected by the world, which is going to reveal the sin of man. So, why then is this woman actually recorded? Because actually, only in the Gospel of Luke is it recorded, in this place, in this gospel, where we're going to see it.

Let's first read the passage, if you look with me in verse 27, as it states this,

(Luke 11:27) “While Jesus was saying these things...”

So, once again, there's the tie, right? It's like in the Genesis passage, there's a tie that's going on. And that's the tie. There were things that He's saying. And what is He

talking about? Well, He's talking about the strong man that thinks he can take care of any problem, but someone stronger than him takes over his life and his house, he can't control it. Or you have somebody that seems like they put their house in order, everything's okay, things are now looking good. It'd kind of be another word for adorning, or as you have the passage, put in order. But it's basically making your house look good. Yeah, I mean, if you look good, you must be a Christian, right? I mean, everything looks good. So, you don't have any worries in your heart. You look good, you dress good. You even have all the right words to say externally. Nevertheless, it doesn't matter. And Jesus is letting us know that, because that can't keep things in order. You're still empty inside. And because you're empty inside, what happens is some spirit's going to enter in. Now, at this point, I think we lose a lot of people because they go, "I don't believe in all these spirits going around." There are spirits going around. There's a god of this world that is infiltrating us with the spirit of the world. What is the spirit of the world? Well, the spirit of the world is antithetical to the Spirit of Christ. Let's talk about the Spirit of Christ. The

Spirit of Christ is love. The spirit of the world is hate. I mean, you could just go down the list of everything that's contrary to who Christ is. The question is, how do those spirits take control of our life? And in some way, this answers it. Because if you remember the story that He tells them, if you look in verse 23, He reminds them, (Luke 11:23) “He who is not with Me is against Me...”

Of course, that's the most divisive statement within the chapter.

“... and he who does not gather with Me, scatters.

(Luke 11:24) When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, ‘I will return to my house from which I came.’

(Luke 11:25) And when it comes, it finds it swept and put in order.

(Luke 11:26) Then it goes and takes along seven other spirits more evil than itself, and they go in and live there...”

And they say, “This is where we're going to stay.”

“... and the last state of that man becomes worse than the first.”

You go, “How could things become worse if I put my house in order or adorned it and it looks better?” And this is going to be the answer to that passage.

So, as we look at this, verse 27,

(Luke 11:27) “While Jesus was saying these things, one of the women in the crowd raised her voice...”

I don't know if it's a political activist. I don't know where she comes from. But obviously, it's a gender contest, “And quite frankly, you're not somebody until you have birthed, and you've gone through the pain. You don't know what I've suffered through,” and whatever. You can understand why I would save it for Mother's Day.

Anyway,

“While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, “Blessed is the womb that bore You and the breasts at which You nursed.”

(Luke 11:28) But He said, “On the contrary...”

“The opposite of this. You're wrong.” Pretty bold, isn't it? In subtext, it would literally read, “No.”

“... blessed are those who hear the word of God and observe it.”

How did this happen? Well, I would say this, that malevolent forces push people around. That's why they're called malevolent forces. They bring in all kinds of hurt and pain and sorrow in people's lives. It forces you to react. I mean, I remember a time where I said to myself, “I'm a pretty nice person.” And then some pretty bad things started to happen to me. I go, “I'm not a very nice person.” Because maybe you don't get mad, but you do want to get even. And you're looking for those opportunities. But the fact of the matter is that there are forces stronger than me and you. In this particular case, if we were to take this example that is given of this woman, the question is, why does she feel so emboldened? Why does she cry out in the midst? I mean, this is the Christ. This is the One that's been healing people. He's been doing miracles. And she turns to Him and she goes, “Let me tell You who's really blessed.” What would cause her

to come across that boldly? And the only thing I can say is in the context of this is that clearly she's been the recipient of things in her life that have forced her to make a decision. And one of the things that oftentimes force women to make decisions is that perhaps they live in a world in which they are disenfranchised as women. Perhaps they're belittled in their position and they feel insignificant. They're made to feel insignificant. Perhaps a force comes and it takes advantage of the woman in her weakness. She brushes herself off, and she says, "That's not going to happen to me anymore." I mean, what is it? All these women that are so angry on the streets, they're shaking their fists. What is that? And I would say there are malevolent forces that have pushed them. It may have been an abusive spouse, it may have been an abusive parent, it could be 1,001 things that would cause somebody to do this, but they felt like they were taken advantage of and they come back and instead of turning to faith in Christ, they turn back to humanistic response. Humanism is fundamentally man taking care of his own problems. And we oftentimes use the phrase, "flight or

fight,” right? I mean, you're either in great anxiety or, in fact, you're fighting. And there are a lot of people out there that are fighting in this. But the fact of the matter is that a spirit begins to move in. And the spirit that moves in oftentimes in this realm, when people begin to take matters in their own hands, is pride. Now, if you remember, Jesus says when He's proclaiming the message, “Blessed are the poor in spirit.” But that's not what the world says. The world says, “Blessed are the ones that take advantage of other people so they don't take advantage of them.” And they begin to elevate themselves. And so what you have literally is a spirit of pride that is invited in. And what do you think the spirit of pride invites in? You think he's happy with just being alone? No, he likes guests. So, there are seven other spirits that are going to be invited in, which is interesting if you recall this in Luke 8. Remember Mary Magdalene? In Luke 8, Mary Magdalene is recorded as having seven demons in her. The question is, what are these spirits? Well, pride moves in, and before long, rebelliousness moves in. And after rebelliousness move in, reviling, resentment, envy, greed, strife, hate, it gets crowded in

there. And what happens is that the individual, strangely enough, under the guise of a kind of “cause,” and there are kind of stages that happen; and I don't know if you've recognized them or not, but people get disenfranchised or once again find themselves belittled or taken advantage of. And in that, they begin to realize that they feel empty inside. And so, they need to find something that will cure this emptiness. Oftentimes, they find groups, they find gangs, there are clubs that people begin to involve themselves with, and in the involvement, they find themselves getting, what's that interesting word? Let's see if we can remember it. Empowered. Do you remember that word? Yeah. And they begin to feel empowered, and what it begins to do is they find this way of dealing with their problems through this venue. Perhaps they have even a formula that they devise. You know, you have a group; you get a formula. And that formula, you begin to fixate yourself on that. And hopefully at this point, you find a place of significance. It fixes the problem superficially, temporarily. You feel a bit better. Can you feel things start to get in order? Yeah. It's because you're able to sweep things out. You're cleaning

up the mess. I mean, your life was in disarray, but if it weren't for this group of people...

A number of years ago, I was talking to an individual that had joined the Mormon church, and I said, "So, what caused you to join the Mormon church?" And they said, "I was going through a hard time, and they brought me groceries every day." They met a void. And that's one of the reasons why Peter talks about in 2 Peter 2, false prophets. And he says this, "They exploit you in greed." So, it's really easy to find people that just want more. And that's what they're looking for, you know, somebody to fill this void and make them feel like somebody, somebody that in some way will affirm and recognize them, perhaps even a self-help group, humanistic solutions, they're going to somehow attach to that. And because of that, they'll begin to declare that source as the savior. That becomes the elevated source. You go, "Well, what's wrong with that?" It's the doctrine of demons. Because the doctrine of demons is getting you off of the Christ. So, quite frankly, if you can inflate your ego, and if in fact you can exalt your position, whatever it is, and

perhaps the formula that you have to make somebody feel, once again, superficially and temporarily better. I mean, quite frankly, you could take a drink and feel better; smoke a cigarette and feel better. I mean, there's a lot of things out there that you can do to feel better for a short time. And people begin to rally around these other sources rather than Christ. You go, "Well, Gary, you're being pretty narrow-minded." It's "You're either with Me or you're against Me." See, you have to understand that there is no decision. There's Light and there's darkness. There's just no way that you can mingle the two. The Light has come into the world, and the darkness could not comprehend it. See?

So, ultimately, within this text, she uses her blessing to proclaim. And it's really, when you think about it, pretty presumptuous, because she speaks from the crowd, and she declares herself to be the bestower of blessings. You ever known people like that? They go around blessing, "Bless you, bless you, bless you." I'm going, "Who gave you the authority to bless people?" You know? "Blessed are those that are poor in spirit." See, God, His kingdom

has already established what the blessing is. Don't you try to redefine His blessing. That's coming into His territory. That's elevating yourself to a position. So, she comes and she declares herself as the bestower of blessing, which is her first mistake within the text. Then if you look at the passage, she uses her blessing to further her cause. What is it? Motherhood. "I'm important. Us women, not you guys, are important." It begins to inflate her ego, exalt her position, declare literally the physical above the spiritual. "Blessed is the womb, the breast." What are we elevating? We've taken it totally out of the realm of the Spirit. And she proclaims motherhood above God. She proclaims Mary above Christ. Who's the focus? Jesus is standing there with Moses and Elijah, and God says, "This is My Son. He's the one that I'm pleased with. Listen to Him." But you look at these organizations and you look at these people that attach themselves to them, and what begins to happen is they begin to marginalize Jesus. Look, a lot of these organizations actually start off with, that, mantra of blessings, "I want to bless you, I want to bless you," it's kind of a generic thing, or they want to talk about God and it's a generic thing. But after a while, you

go in there and you go, "What happened to Jesus?" "Oh, we don't want to talk about Jesus." "Why?" "Because you talk about Jesus and it puts people off." Right! That's the point. Because Jesus is the One that separates. See? And it really reveals whether or not the heart is true. How do you know that somebody is searching for truth? They receive Jesus. How do you know that they don't receive truth? They repel Jesus. It's pretty clear, isn't it?

So, what you have within the passage is a woman that's boisterous and she's marginalizing, undermining, and literally eradicating the name of Christ within the passage.

When you look at a passage like 2 Timothy 3, it talks about the way of the world. And if you're just not really clear about how the world is going, just read the list. Let me just read some of the things to you. The world's lovers of self. so who is she exalting? Is it God? I don't know. Thy will be done? I don't think so. Thy kingdom come? No. This is about her kingdom. She's devising the kingdom. She's elevating herself. She's putting herself forward. So, lovers of self, lovers of money, boastful, arrogant, revilers, rebellious, ungrateful, unholy, unloving, treacherous,

reckless, conceited, lovers of pleasure rather than lovers of God, holding to a form of godliness. Why? “Why would you say that, Gary?” Because she's blessing people. “She must be a godly person. She's blessing people.” She's not a godly person. She's not pointing to God. It's not her desire. The very fact that Jesus within the passage is saying, “On the contrary,” and let me just say this, too, like 2 Corinthians 11:14 says, don't be surprised, for even Satan disguises himself as an angel of light, as an apostle of Christ.

I used to know this individual used to go and say something like, “Well, they mentioned Jesus or they mentioned Christ,” and I just go, “That doesn't matter, are they following Him?” You know? And people will throw in whatever name they have to, to push the buttons, but the question is, is there the reality of the Spirit in that life? It doesn't take long before you go into some churches, and you feel the spirit of greed that has literally taken over the body. And you're not hearing, “It's all about Christ,” and “blessed are the humble and the meek.” No, you're hearing the exaltation of man and humanism and the

pulpit. There are those, as 2 Timothy 3:8 would say, who oppose the truth. And they oppose the truth by virtue of what they go after. They oppose the truth by virtue of what they proclaim. They're evil impostors, as he says in verse 13 of Chapter 3. Evil impostors. Paul will talk about in Timothy, doctrines of demons. And what is that doctrine of demons? By means of hypocrisy, they present themselves and they try to show themselves. So, look, there are organizations out there, there are clubs, there are things that reveal themselves. If you hear an organization, I don't care how nice they seem to be, how benevolent they seem to be, how altruistic they seem to be, if they're not elevating Christ, that's a doctrine of demon. And I don't want to zero in too much, but if somebody is selling you a shirt or giving you a shirt that says, "We save people," you shouldn't take it. Because there's only one Savior. Now, I'm so thankful when people care for other people. But caring for other people under the guise of altruism and yet pulling people away from the supremacy of Christ is going to destroy their soul. We're not just talking about a physical life that is saved.

We're talking about an eternal soul that's at stake. And we can't afford to mess up this message.

Jesus is going to be making enemies and the crowd's just going to get more intense. In fact, as you come into Luke 11 here, it's a long chapter, but as you go further, Jesus will turn to the disciples and go, "Woe to you. Woe to you Pharisees, woe to you Pharisees." And He begins to criticize them.

In fact, you look there in verse 42,

(Luke 11:42) "But woe to you Pharisees! ..."

And of course, they'll go on in the passage and say, "You offend us too." All the way through, from the time that He declares, "This is the kingdom of God and this is the prayer that God wants you to proclaim," as He goes on in the chapter, He just begins to offend more people and more people, and you just begin to see light, darkness, light, darkness all the way through. That's what's going to happen. That's what you have to realize. And if you're not for Him all the way, you're not going to make it. I know, once again, we were talking about this last week, but I know a lot of people say, "Well, you know, I think I can

kind of be in the middle.” Something's going to happen. Watch. There are forces out there; they're going to push you. And those forces will ultimately get you to decide. And unfortunately, so many people choose to handle it in their own power or the power of the world. They embrace the humanistic endeavors perhaps solutions that man has. It's one of the reasons why I have consistently been against the AA program. “What a wonderful program. What they do is help people not drink anymore.” Yes, that's true. They sweep the house and they get it in order. But let me tell you, when it's all done, instead of inviting Jesus in their heart, they've invited power in their heart. Their power. And that power causes them to be rebellious. Look, you haven't fixed the problem. The problem has never been alcohol. The problem is you've been trying to escape from your problems through alcohol, but you never dealt with the problem. And so, you have all these organizations; I mean, it's a plethora of them. They're all over the world. It's not just that particular organization. Sometimes it's churches that are offering you things that they're really preaching money as the answer. As Ecclesiastes says,

money has the answer to everything. But you're going to find what's happening is that a spirit of greed will come in. This is why only Christ is the answer. You can't substitute Him for anything. And you can't blur the lines in anything. It's Christ all the way. I would encourage you as we continue to go in this passage, and you're obviously going to see that He's going to be upsetting the crowds more, and then He's going to start hitting the religious leaders. And wow, you don't want to mess with the religious leaders, do you?

Closing Prayer:

Father, we give You thanks for Your word, and how You begin to show us the things that are true, the things that are right. Lord, how we absolutely, positively have no idea what to ask for because left to ourselves, we would just be asking for things that aggrandize ourselves and elevate ourselves. We would be proclaiming ourselves as the answer to problems, and before long, it wouldn't be about you. It would only be about us.

Your heads bowed and your eyes closed, what I'm asking you to do is evaluate the different things that have come into your life. God has brought those things in your life to reveal what you believe in. That's not just bad fortune. These are things that God is using to reveal who you'll put your trust in. And so, we're calling upon you to make the decision to turn to Him. Now look, I know that the power of God is the only thing that can cause you to make that decision. But Christ will even call upon His disciples to follow Him. God is doing a work. God is separating. The Lord knows those who are His. And you'll proclaim Him. You'll turn to Him. You'll not even know why you turn to Him above everything else, but you will. And nothing will be able to separate you from that love. Nothing. We call upon you today to talk to God, to have a relationship.